

The thyrde

bok of the Machabees not
founde in the Hebrwe can-
nons but translated out of
the Greke into Latyn, and
taken in the steede of one
of the bokes of holy Scrip-
ture, worthy to be Read of
all godly men, neuer before
this set foorthe in the En-
glyshe tounge.

The content of this boke.

Here in is declared the fearefull
punishments of the Blasphe-
mous tyrannye of Ptolomeus.

Item what myschyle hee dyd after-
wardes enterpryse agaynst the Jewes,
whych God neuertheles dyd graciously
wythstand and brought it to a good
ende, thereby sygnifyeng vnto vs, that
the

the hartes of Kynges and Prynces and
of all men are in hys hand. Proverbs.
xvi. a. iii. Regum. i. c. d. ii. Vester. vi. b.
And that no man shalbe cōfounded that
putteth hys truste and confydence in
hym. Esay. xlii. e. xxviii. c. lvii. b. Psalm
xvi. a. xxi. a. xxxviii. c. lxxi. a. Roma. ix. d.
b. a. &c.

Cap .i.

Dan xi. b.



When Ptolopater hadde un-
derstand by these that wer
comen agayne that Antio-
chus hadde taken frome
hym suche holdes as hee
had, he rayset al hys army aswell fote
men as horsemen, and taking with him
his sister Astiochus he ranne out euen as
farre as the countreys of Naphtali, that
were bordering vpon hym, where An-
tiachus had camped. And one Theodo-
tus, thynkinge to bringe the matter to
pass by craftye traies, when he hadde
taken the strongest men of armies, that
were vnto hym by Ptolomies, in
the night he gaue him to Ptolomies tent
to kyll hym on waies; and so make an
end of the battell. Dositheus called
the sonne of Dymithius a Jewe borne,
and afterwarde forsakinge the Lawe,
and

and foured from his fathers ordinaun-
ces, whych was hyed for the purpose,
put in his herde in the tente an other
poze man, whych chaunced to be slayne
for him. And as they fought scarcely to-
gether. But Antiochus moare, Arsinoe
went diligently about her men, weping
pitifully, her heare about her shulders,
and besyde them, that they wold healy
her valyauntly, promising to gyue vnto
to every of theyr wyues and chyldren,
yf she had the vycloze two poundes of
gold. Whys is chaunced that ther ene-
myes were ouer throwen, and many
taken. Then whan he hadde thus dysa-
poynted ther traynes, he went about y
citties that were next, and thought to co-
fort theym wyth wordes, whych when
he had done, he gaue x gyftes vnto ther
churches, and comforted the subiectes
hartes. And when the Jewes had sent
the elders of there counsailours to Pbi-
lopater to salute hym, bringe gyftes
and to shewe there, for the thyngs that
he hadde done, it fortuneth that he had
a greater desyre to goo to theym alone
as myght be. So he came to Ierusalem
and dyd sacrifice to the moste myghty
and when he had done, he dyd:

iii. Mac.

h.

B

place as was conueniente. * And after
 when he was come in, hee wondred to
 see the costly woozcke, and maruailynge
 at the sygne buyldynge of the temple, he
 desyred to go also into the inner taber-
 nacle that was holpest of all. But when
 they denyed hym sayenge it was not
 leasfull, no not too eny that were bozne
 there, to go in, not so much as for þe pri-
 kes them selues saue onli for the cheafe
 byshop *, and that but once in the yeaer
 onely, yet woulde he not be tournd one
 whyt. And when they reade vnto him þe
 law, yet would he not cease, but said he
 must nedes go in. And although this ho-
 nor was denied vnto the, yet þe it ought
 not to be so vnto him, & aied the why no
 mā yet stopped hym fro going into any
 tēples. And whē one had made answere
 vnaduisedlye, that they dyd wel because
 they did not but thys quoth he, shall bee
 done & let the cause what so eny the lyst
 be would in whither they would or not
 * And when the pryestes had falle with
 there faces vpon the grounde and were
 in all there bestimentes, and prayed vn-
 to the highest god, to helpe them in ther
 mooste nede, and that hee woulde putte
 away

Mathew.
 xliii. a.

Luke. xxi. a.

Mar. xiii. e.

Exod. xxx. b.

Levi. xvi. g.

Heb. ix. a.

ii. Macha
 iii. c.

awaye bys strength that threathened to
hurt them, & had fylled the temple with
cryng and wepyng, the rest that we
re in the cytye beyng greatly amased, &
not knowyng what hadde happened,
came oute as faste as they coulde. Wy
gyns that were in the chambers, & wo
men in chylbedd ran soozth, casting dust
vpon their beddes and fylling the street
wyth mourning and lamentacion. And
the banners that they had a lytle besyde
prepared to go meete hym, sozgettyng
the maner that becamis them, they bare
them aboute the cytye and sozakyng
fonge infantes, both mothers and mer
ces ran wanderyng about the streetes
some one waye, some another in to the
hygh temple, and beyng gathered to
gether, cryed dyuerslye agaynst those
thynges whiche he wyckedly wente a
bout. Besydes this the cittyens moued
wyth boldnes, woulde not suffer hym
to rushe in, and accomplissh bys purpo
se but toke them to theyr weapons, and
wyth greate cryes ready to suffer death
they styrted by a great busynes in that
place, but yet remoued back by the ple
tes and seniozes, they came agayns to

R. I.

thet

their olde place of prayer. And the com-
 mon people as they had begonne in de-
 be were set to prayer, but the elders sen-
 dyng the kyng assayed many wayes to
 remoue his proude mynde frome his
 purposed intent. But he styfpe against
 them all, purposed to go in, thinckinge
 to perforce that, that he had eues said,
 whych thinge when the sater the hylde
 agaynst hym, tourninge them to him
 with whome all power is, called vpon
 hym, they and the people to helpe them
 at that poynt, and not to wyne at that
 proude and mischeuous dede in so much
 that for the great noise that was amon-
 ge the carefull people, the crye was in-
 comparable for it seemed as though
 they had runne thow not onely the e-
 nemies beades but thow y walles al-
 so and all the pavement. All men rather
 wisshing to dye then to haue the place de-
 spled and unhalowed.

Cap. ii.

C

AND in Deede Symon
 the hyghe prieste knelyng ryghte
 befoze the halowed place, and hol-
 dyng by his handes decentlye prayed
 after thisfayon. **L**orde **L**orde kinge of
 heauen

heauen and ruler of all thinges that be
 made, holpest amongst saintes. King
 omnipotēt haue mercy vpon vs, which
 are oppressed thow boldnes & power.
 For thou art he that hath made al thin
 ges, a iust p̄ince that rulest all, thou art
 iudge of those that do p̄ondly & wrong
 fullye, *, thou dedest destrote in the olde **Gene. vii**
 time h̄ woꝝkers of wickednes, amonge **viii.**
 home were Gyantes, trustinge in their
 strength and boldnes, and dꝛonnest thē
 in the floud. *. Thou making the p̄ond
 Sodomites that were geuen to all mis
 chiefe and example to all that came **Gene. xix. c**
 after bucdeste them wyth sꝑere and
 brimstone. *. Thou bnto the stouburne
 Pharao that kept in bondage *: by holy **Exod. vii. 8**
 people of Israell, dedest shewe thy po
 wer scourging him wyth many and di. **ix. x. xi. ***
 uers punishments thereby thy greate **Exod. i. a. v**
 might was knowē, and when he solo. **q. b. c. d.**
 wed thy people wyth his chariottes and **Exo. xiiii.**
 al his company * thou dꝛownest hym in **c. d.**
 the sea. And ledest thē safe that trusted
 in h̄, the king of al thyngs. * which kno
 wledging all these thinges to be don by
 thy hand, praised by h̄ lord omnipotent.
 Thou king & maker of this infinite and
 R. ii. immeserable

B
ii. Para. ii. a
and. vii. c.

Reade Ju:
dicum the
whole boke
ouer.

ble earth* hast chosen this cty and hast
halowed thys place to honour the in al-
though that thou hast nede of nothyng,
and haste made it goodlye to be seene to
thyne owne prayse & gloze of thy great
and ryall name. For the loue also of the
house of ysraell thou haste promysed
that when we haue erred, wherby trou-
bles shoulde come vpon vs yf we come
in to thys place to pray that thou wylt
heare our prayers. And verely thou art
fayethfull and full of truthe. And by
cause thou hast often holpen our fozfa-
thers & when they haue bene oppzessed
wth trouble. And hast deliuered them
oute of great perils, know also beholde
(O holy kyng) that we foz our manye &
greate synnes be pzessed & in our enemyes
subiectio, fall doune in our misery foz
lack of strength, and that thys stouber-
ne and vncleane person goeth about to
despyle thy holy place whych is dedycate
here in y earth to thy holy name (foz o-
therwyle thy house is in heauen a pla-
ce y no man can come vnto) I saye be-
cause thou of thyne own good wyl that
hast geuen thys gloze to thy people in
dedycatinge thys place vnto the, laye
not

not to our charge & uncleannes of these
men nor correct vs for the unhalowing
of y these wycked persons may not boost
in there mynds and a baunce with the
re ioungs that they haue destroyed our
holy tēple, as they do treade vnder foot
all other temples that thou hatest, put
out oure synnes & stryke away our sau-
tes and nowe shewe thy mercye. Lette
vs haue thy mercye Quertelye and ma-
ke the mowthes of them that be fallen
and broken pzaie the and giue vs pea-
ce. When he that seeth all thinges, and
God of al the most hollest, bearyng the-
re lawfull pzaier dzyuynge him betber
and therber, whyche was pulled bp by
violence and great Roubenys, such as
the wynde doth the reed, dyd so scourge
hym, that now he lay vpon the ground
meate for nothinge losed in all the par-
tes of the bodye and iustlye wzapped in
punishment was not able to speake
one worde. Wherfore his frendes and
garde that kepte hys body, beholdinge
hys sodain punishment, where wyth
he was oppzessed fearinge also leasse he
woulde dye. Striken wyth greare feare
they dzyue him out. And after when he
was come again to him selfe, although

iii. Mach. a

he was punished, yet repented he nothing, but went his waies, and threatened them sore, so when he was come againe in to Egypt, as well by his owne increase in mischefe, as by his other felowes, *that holpe him whiche were past all goodnes, not only he gaue him selfe to innumerable lusses, but waxed so madde to speake euill euery where. & many of his frendes, knowing the kinges mynde, folowed bys wyll also, and when the kynge hadde determyned to put to open shame the nation of the Jewes, he caused to be ingrauen with letters in a toure, that he had in his palace, that no man whych would not do sacrifice, should enter in to the temples of the Egyptians, and that all the Jewes their goodes beinge sealed, should be broughte to flaurrye, to the whiche thinge, if anye agayne sayde that they should dye, and if anye woulde become seruants, that they should be bzent in the bodies with the marke of an yuycal, for y was Bacchus bage. And such as woulde do so, he would they should in ioye this lawe and not dye. But by cause he woulde seme not to be angrie wryth

wyth all he wzot vnderneath y^e yf any a-
 mong them, that were in solomen holy
 orders, hadde rather to dwell amonge
 them, that then they should be taken for
 cytyzens, as well as the Alexandrians.
 So some in the cytye, whiche hated the
 degrees of the Kelyggon in the cytye,
 yelded them selves, as though they
 should gette great glozy, by accompa-
 nyng the kynge. But many that
 were of valyaunt coage would not go
 from theyr godlynes. But redemyng
 their liues for mony, went boldly to be
 lyuer them selues because, they woulde
 not be come seruauntes haupng good
 hope too haue helpe and those that fell
 from them, then abbozred them, and to
 ke them for enemyes of theyr nacyon
 and shot them for haupng anye thinge
 to do with them.

When hee vnderstode
 these thinges, that wicked man
 was so angry that not onelye he
 shewed hys angre at Alexandria, but
 wared a greuous enemye to all them
 that dwelt in other partes of the coun-
 treye, and commaunded all to be gathe-

R. liii.

reg

F.

21

Cap. iiii.

red to gether as sone as might be, and to
be kyled. Whyle these thynges were a
deynge agaynste the Jewes there went
a great fame that now those men, which
entended to do hurt, hadde occasion ge-
uen them, they woulde so do, to let the
lawes that they mighte not be kepte a-
mongest them. But the Jewes kept still
there fydellite, and loue towarde the
king, but because they wo2shipped god
& lyued after his lawes, they shut oute
some from amongst them and sent the
away, wherfoze they appeared to some
to be enemyes, when they lyving well
and iustly, they were wo2thy to be com-
mended of all men. As for the good do-
des that were spoken of in euerye place
of that nation, & straungers set naught
bye. But in the communicacions they
reproued the dissension in their maners
and wo2shippinges, sayinge, that they
and neither the kynge, nor the powers,
but that they were enemyes & cleane a-
gaynste the common profettes. And
it were no small thyng, that these men
founde fault at. But the Grecians that
were in the cite w2nged in nothyng
perceyvinge this soden tumult agaynste
these

these men, and that people came haſte-
 ly running to gether, ſeynge they were
 not able to helpe becauſe all was ruled
 by tyzanny, were greatly angry and co-
 ſorted them and looked for a chaunge, &
 that thys haſty faction coude not indu-
 re. Their neygbbours alſo and frendes
 and ſuch as bargained wpth them, cal-
 ling ſome men pꝛincely, pꝛomiſed them
 their helpe, and all that they could ma-
 ke. But be waren pꝛoude by thys pꝛoſ-
 peritye, and not conſidering the power
 of the greater God, but thinkinge that
 he ſhoulde haue alwayes bys purpoſe,
 wꝛotte this epiſtoll againſt the Jewes.
 Kyng Ptolomeus Philopater to the
 capitayne and ſoldiers in Egipte wher-
 ſo euer the be ſendeth heathen & grettinge
 As for me I am in good health, and my
 maters are wel and in good ſtate. *. Af.
 ter we hadde taken our iourney into A.
 ſya as you knowe, and that we had rea-
 dy ſuccours geuen vnto vs of the gods
 and thoꝛough oure ſtrength, we hadde
 finiſhed our iourney euen al, we would
 deſire, we thoughte not by violence of
 armyes, but to entice by gentlenes and
 much humanitye, the people that dwell
 in Ce.

5

H

iii. Mach

4.

R. b.

in Ce.

in Celosyza and Phenicya and to pꝛo-
voke them wꝛth our benefytes, and af-
ter we had sene manye cityes and chur-
ches, we were moued to go by to Jeru-
salem to honoꝛ the temple of those mis-
cheyuous persons, whychē wꝛll euer be
madde. And they in woꝛdes shewed the
selues glad of our comming, but in dede
were falsely mynked, when we desired
to go in to ther holiest place & to adour-
ne it wꝛth excellēt & goodly giftes, then
moued after the olde pꝛide, woulde not
let vs come in, not knowinge our pouer,
and the humanite, that we shewe vnto
all men. And shewingē their hatefull
harte vnto vs, as though ther were no-
ne but they, they woulde admytte no
lawfull offer, foꝛ the subburnes that
they bare agaynstē kynges, and gloꝛy
in the benefactors, we moued with the
madnes, and that after our victoꝛye we
were come agayne in to Egipte, vsing
gentlenes towarde all nations, did as
it became vs, and by pꝛoclamacion de-
clarynge to foꝛget in this matter al the
injuries of ther kindꝛed, as wel foꝛ ther
felowship, as foꝛ that in the beginning
thoꝛow simplicitie, we committed to
infinite

infinite busines, we enterprised to chaſt
ge there estate, and made them citizens
of Alexandria, * and receiued the to be
partakers of the perpetuall priesthode,
yet they takinge the kinge otherwyse iii. 27. ch. 6.
and refusinge thys our goodnes, euen
of a certayne naturall euill hart, alway
es ready to euill, did not onely shame
fully refuse and despise our citle, but al
so in wordes and deedes, selue of them
beare vs good wyll, trustinge alwayes
that shortly we shall come to a shamefull
death. Wherefore coniecturinge suere
ly, that they are, al the meanes they can
euill minded toward vs, and soleyng
that they should not sodenly raise a tu
multe, and that we should haue at our
backes these wicked traitours and cru
ell enemies, we thought good to geue
you in commaundemente, that as sone
as the Cyprell shall be deliuered vnto
you, that euen the same daye, those that
be in wytyng, with their wyues and
childzen, false bounde in yron chaynes
with muche verayson be sent vnto vs,
to theyr great calamity, and shamefull
slaughter, and as it is meate for enemy
es. For as sone as we shall haue punis
shed

shed the, seme thynk our matters shal af-
terwardes stande sure and in good con-
dycon. And yf any man frome the hy-
ghest to the lowest, defend any Jew yea
and if it be but a suckyng chyld, let him
wyth all hys household be moost shame-
fully tormentyd, and he that wyl bring
any of their names besydes that he shal
have all the goodes of the condemnedy
person, he shal have also of the kynges
gyfte two thousande groates of syluer,
and a garlande of lyberty. And in what
place so ever a Jewe shal be found to be
receyved, let it be roasted wyth fire, and
so ever be made unmete for anye man
to dwell in, and thys was the coppe of
hys Cpylle.

Cap. iiii.
3

AND whether so ever
thys proclamation was broughte
the people made comyon feastes
wyth greates love and gladnes, the olds
malyce y was hardened in theyr mynde
des, now when they hadde lycence, shew-
ing it self soyth. But the Jewes were
in great mournyng, and lamentably co-
plained gronyng in their hartes and be-
waylinge that sentence of deathe was
thys

thys sodenlye geuen agaynst the, what
offyce or cite, or what place inhabited
what bye wayes was not full of theyr
waylyng and mournyng, so they wer
sente awaye by so better and cruel a se-
tence of the chiefe officers in the citty,
that for the strange kynde of punyshe-
ments, some of theyr enemies, setting
before ther eyes the myseryes that may
happen to all men and remembryng in
theyr mynde the incertayne chaunge of
thys lyfe, they dyd bewayle theyr ppy-
full sendyng awaye. For there were
led a great sort of olde men wyth graye
heades and theyr legges croked for age
whych were thzeatned and rebuked
and made go fast whether they woulde
or no. And the maydens that were late-
lye maryed in steade of pleasure hadde
mournyng and there beare that was
embalmed, was now all doctyed and
they sang mournyng songes in stead of
Joyfull ballades and all to vered wyth
strange women they were bound and
pocked to gether euen tyll they came to
shyppe. There husbundes also ha-
myng halteres aboute theyr neckes in
stead of garlandes beyng in theyr pong
and

and flozpyngge yeares, in the stede of
myth and quietnes passed the reaste of
their mariage dayes in mourninge, and
saw deathe befoze their feete. And they
were caryed awaye lyke wyld beasts
and drazen wpth chaines, some were
bound to toppes of shippes by the neck
and other were fettered so that they
coude not be vndone, and tables set o-
uer there heddes by cause they shoulde
not see, all the whyle the sayled. **W**hen
they hadde thus ledde them to shippe,
when then iozney was done as the king
commaunded, he hadde they shoulde be
set in the tentes, in y great rounge wher
horses that is befoze the cite do runne,
for an example of punyshmente too
all menne that came in to the cite, and
that go oute in to the countrey, neither
wylinge them to be among the men in
hys armie, noz yet within the compas
of his walles. **W**hen this was done
and that he hearde saye that certayne of
of their nacion was gone pryuelys oute
the cite, and did often bewaile this
shamfull miserie of their bzyethen, be-
ingz angrye, he commaunded them al-
so to be handled after the same manner
that

that the other were, their punishment
nothinge to be diminished, and that all
their kyndred by name shoulde be at-
tained. For he sayde that he woulde
not take any of them in to paynful ser-
uice, but that in one day he would slay
them al with such punishment as hath
not bene deuised. So they were proclai-
med traytours most bytterlye, and the
sections was kepte continuallye frome
the risinge of the sunne to the goynge
downe and yet was it not. xl. daies. * In
the meane tyme the kinge full of great iii. Mach. 4
and continuall ioye, kept feastes befoze
all the Images, bys mynde farre from
the truthe and with a wicked mouthe
praisinge domine thinges whych could
neither speake noz helpe, and against al
reason blaspheminge the god of might,
and after that, when the scribes hadde
shewed the king, that they were able to
punyshe the Jewes no longer for the
greate multitude of them, for many of
them was scattered abrode in the coun-
trei, some yet at whome and some in o-
ther places so that it was a thyng im-
possible to do for all the offycers in E-
gipte, the kinge threatened them soze,
as

as though they had bene hyzed to helpe
them for gyftes. Yet so it fortuneth that
they perswaded hym shewing euident-
ly that they lacked both paper and pen-
nes to serue them. And thys was the
plaine worke of hys prouydence which
dyd sende helpe to the Jewes from hea-
uen.

¶ Then after he had sente
for Hermon master of hys Ele-
phantes beyng full of greate and
unpleasable anger *so commaunded y
the nexte daye there should be geuen to
hys Elephants greate quantyty of fra-
grant sente wyth much wyne to drinck
that when they hadde myghtely droun-
ken the myghte be broughte in starcke
madde to kyll the Jewes. And when he
had commaunded these thynges, cal-
lynge to gether hys frends and y chiefe
of hys army which were cruelly myn-
ded gaynste the Jewes, he gat hym to
hys feast. But Hermã the master of his
Elephants dyd hys commaundements
handsomly, and hys seruaunts came a-
bout euenynge and bound the self sou-
les handes, and dyd all thynges that
was

Cap. v.
I. Mac. vi. 8
Josephus
Antiquities
in
hys seconde
booke.

was to be done amongst them, thence
 kyng aboute thwylgth to kyll all the
 whole nation. Nowe the Jewes seemed
 to the Gentiles to be destitute of succo-
 ure because they were so hard bound
 wth bandes, but all they wth one
 voyce wth teares called vpon the om-
 nipotent Lord, and they mercifull god
 and father which was aboue al power.
 Desyringe hym to tourne awaye thys
 wycked deuyse taken agaynst them and
 that by hys royall commyng, he would
 take their sate out of thys despayr. And
 thus they prayed toward heauen ranty-
 newallye. But Hermon whiche hadde
 filled those cruel elephants wth drinke
 ynoughe and frankenscense, came ear-
 ly in the mornynge to the court to tell
 the kyng of it. But that goodly woorkman
 shipp of daye and nyghte, made from the
 begynnynge of the world, and which is
 sent of him, that geueth largely vnto al
 that he wyll, was partely sent vnto the
 kyng, for he was fast in slepe and was
 much deceaued of hys cruell purpose, &
 frustrat of his angry iudgement. So the
 Jewes when they had passed the tyme,
 that was appoynted, they praised their
 holy

B

R

i. regum.
xxvi. b

§. i.

holy

holy God, and prayed unto hym agayn
that he woulde shewe unto the prynces
Gentyles, the strength of his myghtye
hand. Now when it was halfe an hour
almost past tenne of the clocke, his ser-
uaunte seying that many were come that
he had sent for, he came and waked the
kyng and told hym, the slepe yet scant
out of his eyes, that dynner tyme pas-
sed away, and told hym of the men that
were come. And the kyng remembryng
he went where they wer and commaun-
ded the that were come to dynner to set
ryghte agaynste him, and so doynge, he
exhorted them too eate and too make
mery all the dinner whyle. And as they
fell in longe talking, the kyng sent for
Hermon, and asked shortly, why the Je-
wes were suffered a lyue that day. And
when he had shewed that he had done
his comaundement y night, & his frends
had bozne witnes to y same, moze cruel
than Phalaris, well quoth he, let them
thynke y I slepe so long to day, but thou
without taryng, prepare men & the ele-
phantes agaynst to mozo w euen after y
same faction to kill these Jewes cruelly.
Wher al the y were there wer glad had
prayed

passed this commandment of the kinges
euerys manne went whome to his
owne house, where they bestowed the
night, not so much in slepe, but to deuyse
as it was thought, all maner of means
howe to mocke these self soules. So as
soone as the cock crowed early in the morning
Hermon began to drive these armed beas-
tes in a great walking place, & all the peo-
ple thowout of the cite, came to se this
pitifull sight lookinge ever when it shuld
be day. But the Jewes all that while
almost deade, wyth weapinge prayers
and wolful soundes holdinge by theyr
handes to heauen, prayed almighty
God, that he would helpe them shortly
agayne. And so ever it was daye, when
the kynge receyved his frendes, Her-
mon stood and called them oute, and de-
clared vnto them that it was the kynge
mynde, whych thyng when the kyng
heard, marveling at this cruell sight as
a man that hadde forget all, asked what
was the cause, that he did suche thynges
so vplygently. But this was the myghty
worke of God that ruleth all, whiche
made him forgette all thynges
thought vpon before. And when Her-

5. li.

mon

D
De. xxviii. c.
Job. xii. c.
Mich. iii. b.
Rom. i. c.

Job.v.b.

P

Dan.xii.a

mon sayde. Bothe all thy frendes, beas-
tes, and men of armys, O kyng, are re-
dy after thy pleasure, the king was so
thee is saynges, verpe soze angry, that
he hadde losse the remembzaunce of all
these thinges, * thozoughe the prouy-
dence of God, lokynge thoztly and with
great thzeatnynges, sayed. As many as
be here that bathe chyldzen, or that be
bozne of free parentes, that haue geuen
vnto thys cruel beastes this much meat
let them be serued as the innocente Je-
wes shoulde haue bene, whych haue ex-
cellently declared theire sure and perfect
faythfulnes both to me and myne au-
tytours all thozoughe no man soz sauour
that they haue bene bzoughte by wyth-
ys and done seruyce, was euer depzy-
ned of hys lyfe soz them. Thus Her-
mon had soze checkes vnloked soz, and
was maruelously abbasshed and affray-
ed, and euery one of hys frendes wente
theyr waye wyth heauy chere, and sent
away those that were come, euery man
to do his owne busynes. And when the
Jewes knewe what the kyng had said,
they praysed the myghtye Lord, * king
of kynges, of whome they hadde gotte
thys

thys healpe. And when the kinge after i Timo. vi. c
his olde custome hadde pzepered a feast Apo. xvii. c.
and exhorted them to be mery, callenge and xix. c.
Hermon vnto hym with greate threa-
tes, he sayde. Thou wretche how ofte
shal I commaund the to do any thyng,
let me se if now at the laste thou canst
pzepeare the Elephantes to kyll the Je-
wes. Then his kinssfolkes that sat with
hym merueling at the inconstantes of
hys mynde, sayd, these wordes. O king
how long wilt thou tēpt vs, as though
we were mad, whyche now commaun-
dest them to be slayne the thyzde tyme,
and chaunged agayn in doing the thing
bzeakest that y thou hast appoynted. We
rely the city for thys cause is in a great
roumblyng, and many come to gether,
thzreateninge that they wyll go awayne.
Wherfoze the king ful of madnes, euen
in al poyntes lyke an other Phalaris,
not regardynge the chaungynge of hys
minde toward the sauing of the Jewes,
sware styfely that he woulde kyll them
wythout delaye, and that they shoulde
be all to troden wyth the fete and knees
of the beastes. And that after he woulde
go in to Jewry and there with swearde

Hi. 77. ch. 8

Q

and fyre waste it all, and the holy place
also of the Jewes, * that he mighte not
come in to, and burne all them that ther
dyd offer sacrifice . When hys frendes
and kinssolke, when they were gone ap
pointed for the armye the most conue
nient places of the city to be surely kept.
And the mayster of the elephantes, had
broughte hys brastes even almoste to
madnesse wyth swete dyncches tempe
red wyth franchensence , and decked
fearefully to loke to . And nowe about
the moynynge the cytpe beinge reple
nyshed with innumerable people about
the place wher bozses be coursed , one
wente vnto the kynge, mouyng hym to
come too this sight . When he wyth an
angrye and cruell mynd, came out wyth
all hys mighty elephants with a scarce
mynde desyring too so the lamentable
destruction of the aforesaid selys soules.
And when the Jewes sawe aboute the
gate the dust that the Elephants made
in their comminge oute and the hooke
that soleford in barnes , and of the dust
of the peoples fete, and heard the horri
ble noyse , thinckinge it too be the laste
moment of their life , and the ende of
their

they miserie that they loked for, tour-
ning them selues to mournyngs, eche
embzased and kyssed an other, and take
their kinsfolke aboute their neckes the
father the sonnes, and the mothers the
daughters, and some put the infantes
to their brestes to sucke their last. And
remembryng of the helpe that they had
befoze from heauen, wyth one consent
they fell flatte to the grounde, takynge
their chyldzen from their pappes. And
with one voice cryed aloude makinge
their pzaiers to almighty God, that
he woulde come and healpe them that
wer now come to deaths dooze.

AND one Eleazarus a Cap. ii.
noble man one of the ppyetes of
that country a very aged man and
vertuous all his lyfe wyth other sadde
men aboute hym, calling vppon the ho-
ly God prayed thus. O mighty king,
and most highest almighty God which
mercifully gouernest all thynges that
thou hast made loke vppon the seade of
Abraham, and the chyldzen of the holye
Jacob. The chosen people consecrated
vnto the beinge straungers in an other
land

Ero. xlii. f.
Psal. lxxviii
Ex. Cvi.
Esa. xi. c.
Sap. x. d

R
Esa. xxxvii f
a. reg. 19. g.
Tobi. i. d
ii. mac. xv. d
B
Dan. iii. d

Dan. vi. d

Zonas. ii. a.

lande and that shall be slayne vnto the
* O father. Thou destroyed Pharaos ha
upinge manye charvellers, sometime the
Ninge of the Egyptians, puffed vp with
cruell flubburnes & boistynge of tongue
thou drowned hym and hys proude host
in the sea, and with thy lyghte of mercy
didest shyne vpo the Israelites * Thou
O lord ouerthrewest Senacherib king
of the Assyrians being proude for his in
numerable sorte of men, which had sub
dewed vnto hys power all the whole
lande, and was lyft vp agaynst the holy
city, speakinge cruell and proude woꝝ
des shewynge openly vnto the gentiles
the power * Thou sauest those thy tried
frendes in Babylon, whiche with good
chere gaue theyꝝ lyues to the fyre, be
cause they wold not worship bain thin
ges, and dydest cast downe vnto the bur
ning soꝝneis, & sauest them vnhurt euen
the very heares of theyꝝ heads, turning
the flame vpo al their enemies. * Thou
broughtest Daniell safe in to light out
of the denne, whiche by false accusaciōs
thow enup was caste vnder the earth
to the Lyons to be deuoured of wyld
beastes. * And didest byng agayne Jo
nas

was safe vnto hys frendes, when he had
bene soze troubled in the whales belye,
that was byede in the sea, o father. Now
also O mercyfull beholder of all thynges
cary not, but shewe thy selfe vnto
the people of Israell as shortly as may
be, that it is vniustly and cruelly hande
led of the vngacious and wycked gen
tles. And if our liuing be warē naught
by dwelling in a straunge contrey, take
vs oute of our enemies handes, O lord,
and destroye vs by what deathe thou
wylt least they that thincke baine thin
ges reioyse baynelye of those mens de
struction, whom thou haste loued and
sayde. No not they? owne God hath de
liuered them, wherefore thou that art
strongest and myghtyest O eternall,
God, looke vppon vs now, and haue
mercy vpon vs, whyche by the might of
wycked men, be taken out of our life as
though we were traitours. Make y gen
tles to wonder at thy mighty power, &
vse thy strengthe too the healthe of the
kyndred of Jacob. All these yonge infan
tes besech the hereof. And they? fathers
also wyth teares, let it be sene to al gen
tles, O Lord y thou helpest vs, and that
thou

S. v.

C

Deut. xxi.

S

**iii. Reg. vi.
ii. Mac. iii.
D. g. x. c. xi. b**

Deut. iii. d

Psalm. lvi. a

thou hast not turned thy face from us,
* but that thou hast not forgotten us,
not in our enemies lande, O Lorde do
even. When Cleazarus had made an
end of his prayers thus, the kyng & all
his great company was come with his
beastes to the boze coursing place, whi
che when the Jewes sawe, they made a
greate shotte to heauen in so much that
all the walles sounded therof, even that
the people wept sore. When the glozy
ous, omnipotent and true God shewing
his holy face, opened bys * heauely gat
tes, from whence there came two Ange
ls terryble to loke vppon, whom dyd
also saue the Jewes, They let theyr e
nemies army and filled them with fear
and trouble, and bound them with such
fettors that they might not fyrr. The
trembled the kinges body and began to
forgette bys pzefull boldnes, * the bea
stes also tourned agaynst the men that
were in barnes and trode them under
their fete and killed them. * So the king
tourned his anger into pittie, and to be
waile those things y he had don befoze.
For whē he hard the cry, after that saw
them all troden to death wepyng, and
angerly

angerly rebuking his frendes. He abuse
þ king quod he, & passe al tyrants in cru
elty, ye go aboute to take spirit and life
from men, which haue done for you, de
nissing proude things that be not for the
profit of my realme. Who hath sent he
ther & vnwoztily put out of their hou
ses these men, which kept the holdes of
our realme faithfully. Who hath so cru
elly punished those menne which euen
from beginning, hath bene aboue al na
cyon mooste louinge vnto vs. Lose the
boundes that they vniuersally be bounde
wyth all, I saie lose them, and let them
goe safe for theyr good dedes that they
haue done before, let go the chyldren of
the omnipotent and lyving God whych
from the tyme of our auncetours to this
daye hath kept the state our of Realme
vntroubled. And those wordes spake he
and they incontinent beinge losed when
they had escaped death, praised the bo
ly God their saviour. Then afterwar
des the kyng comming agayn in to the
citty he called vnto him his skwards &
commaunded wyne and other thinges,
that pertayne to a feast to be geuen vnto
them by the space of seven dayes, and
decreed

decreed that in the same, & they thought
 they shoulde haue suffered death, euen
 there they shoulde make merue. When
 that whiche befoze were incouraged and
 like to dye, yea goynge to the death, in
 steede of cruell and bytter death, keeping
 an holesome feast, beinge full of gladnes
 pointed out wyth theyr sholes, the place
 that the were appointed to be slaine in
 Psal. xix. and buried, * And leauing their song of
 lamentation, beganne a newe praisynge
 their sauour and maruelous God, and
 puttyng away all mourninge and we-
 ping, daunced to shew the gladnesse.
 Likewise also the king keeping a greate
 feast gaue great praises to God in hea-
 uen for the health that he had geuen vn-
 to them vnlooked for. And they that be-
 fore appointed them to be kylled and de-
 noured of byrdes and appointed them
 to the sword, were shamed and for their
 bot boldnes were kylled wyth dishone-
 ry. So the Jewes as we haue sayd ge-
 ninge themselves to daunsyng and sea-
 syngs were full of ioy and singing, and
 made a lute of these thinges, to at that
 tyme after, of their being in this straunge
 countrey and appoynted the aforesayd
 dayes

Joseph &
 gainste Ap-
 on. ii. boke.

dayes of their mirthes to be kept, not to
 bybbe and bowle in for gluttony, but
 for the health that was geuen vnto the
 by God, and afterwarde they wente
 vnto the kynge, and desyred that they
 myghte go home to theyr owne houses,
 * But there discription was kept from *iii. Mac. l.*
 the. xlv. daye of Pascho, vnto the. liii.
 daye of Epiph. xl. dayes long, and to be
 stroy them they laboured from the first
 daye of Epiph vnto the. liii. of the same
 that is the dayes, in the which the lord
 of all shewing bys mercy wonderfully
 saued them al without harme, and they
 kepte feastes, the king geuyng them all
 thinges there vnto even to the. xliii.
 daye, in the which they wente, desiring
 if they might go home. And whē the king
 had praised them, he wrote this Epistle
 that foloweth, declaringe the greate be
 nemency of bys minde.

The kynge Ptolomye *ii. Cap. viii.*
 Ptolemy, to all bys rulers
 that be throughte in Egipte, and
 all that beate any offyce, sendeth grea-
 ting and health for we and our chyl-
 dren be in health. After that the greate
 God

decreed that in the same, & they thought
 they shoulde haue suffered death, euen
 there they shoulde make merke. Then
 that whiche befoze were incouraged and
 like to dye, yea goynge to the death, in
 steede of cruell and bytter death, keeping
 an holesome feast, bringe ful of gladnes
 pointed out wyth theyr sholes, the place
 that the were appointed to be slaine in
 and buried, * And leauing their song of
 lamentation, beganne a newe praisynge
 their sauour and maruelous God, and
 puttyng away all mourninge and we-
 ping, daunced to shew the gladnesse.
 Likewise also the king keeping a greete
 feast gaue great praisse to God in hea-
 uen for the health that he had geuen vn-
 to them vnlooked for. And they that be-
 fore appointed them to be kylled and de-
 moured of byrdes and appointed them
 to the sword, were shamed and for their
 boobolones were kylled wyth dishone-
 sty. So the Jewes as we haue sayd ge-
 uynge them selues to dauncyng and fea-
 styng were full of ioy and singing, and
 made a lawe of these thinges, to all that
 came after, of their being in this straunge
 countrey and appoynted the afore sayd
 dayes

Psal. xix. c.

U

Joseph a-
 gainste Ap-
 on. ii. boke.

dayes of their mirthes to be kept, not to
 bybbe and bowle in soꝝ gluttony, but
 soꝝ the health that was geuen vnto the
 by God, and afterwarde they wente
 vnto the kynge, and desyred that they
 myghte go home to theyꝝ owne houses,
 * But there discription was kept from *iii. Mac. l.*
 the. xlv. daye of Pascho, vnto the. liii.
 daye of Epiph. xl. dayes long, and to de
 stroy them they laboured from the first
 daye of Epiph vnto the. liii. of the same
 that is thye dates, in the which the lord
 of all shewing bys mercy wonderfully
 saued them al wythout harme, and they
 kepte feastes, the king geuyng them all
 thinges there vnto euen to the. xliii.
 daye, in the which they wente, desiring
 y they might go home. And whē y king
 had praised them, he wrote this Epistle
 that foloweth, declaringe the greates
 bremency of bys minde.

The kynge Ptolomye *ii*
 Ptolemy, to all bys rulers *Cap. vii.*
 that be thowghe Egipte, and
 all that beate any offyce, sendeth grea-
 ting and health soꝝ we and oure chyl-
 dren be in health. After that the greates
 God

God had sente vs good speede euen we
our selve would wyth some of our fren-
des thow we theyr waywardnes made
often instante labour vnto vs, and per-
suaded vs too call to gether the Jewes
that wer vnder our subiection and cru-
elly to punyssh them as traytaures, for
the sayde we shoulde neuer be in quyet,
because of the hate that they bare a-
gainst all men tyll we had so done. And
after that they had soe bered them and
broughte them heiter bounde as slaues
or rather as theues and murtherers,
wythoute all enquire or pleadyng
of the cause; they woulde haue kylled
them moze cruell then the Scythians.
But we rebukynge them sharply for it,
accozdyng to our gentlenes toward al
men, and after we had muche worke to
saue them a lyue by oure fauoure, and
when we knewe for a surcise that the
heauenlye God defendyd the Jewes,
and that in every poynt he helpe them,
as the father hys chyldren, and that al
so we dyd consider the good wyl wherch
they beare vnto vs, as they haue to our
nuncitours, we haue iustly quyte them
from all fautes what so euer was layde
against

agaynst them and haue commaunded
euerie manne in euery place that they
shoulde be suffered to go to there owne,
and that no man shoulde hurte them or
caste them in the teath with any thyng
that they haue suffered, so; ye shall vn-
derstande, that if we * haue done any
hurte, agaynst them malyciously or
by any meanes haue made them sadde,
that we shall haue agaynst vs, not a
man but the hye God ruler of all pow-
er to be reuenged of these dedes in eue-
ry poynte alwayes and neuer hable to
be auoyded. Fare ye well. Yet when
they had receaued thys epytall, they
made not hast straight wayes to go the-
re wayes but they despyed this thyng
also of the kynge, that whosoever of the
Jewes nacion had byolate y holp God
or wyllyngly * broken hys lawes, that
they myghte be punished of them as
they hadde deserved, sayenge, that they
whiche had transgressed goddes lawe
so; they; bellye sake, woulde neuer be
saythfull to the kynges commaunde-
ment. He thynckinge them to say true,
praysed them and gaue them power to
kylle whoso; all hys kyngdome those
that

4. Reg. 19. d

Jere. xxx. c.

ii. a. x. d.

Zach. ii. b.

Mat. xxv. d.

2. ct. ix. a.

B

iii. Mac. f.

C

that hadde broke the lawe of God, and
that they should not seke for any power
of the kyng. Then they as reasonne
was, thankinge the kyng, the prestes
and all the people wyth them cryenge.
Alleluia, went awayne with ioy, and as
they went killed every one of the nation
that was naught for example to other
and in dede that day, they kyled aboute
thre hundred men, and were very ioy-
ous as they kyled them. But those
that stakke to God to death, having the
ful frute of theyr health, they went out
of the cite crowned wyth verye swete
flowres of all sortes wyth cryenge and
gladnes, geving praisse to the holy God
of their fathers þe saviour of Israel. And
when they were come to Ptolomeus.
Rodopobus, so called after the nature
of the place where a nauye layed for
them, they kepte a feast ther by their
hole consentes, vii. dayes, the kyng ge-
uynge vnto them gladly all thyngs ne-
cessary to theyr iourney, tyll they came
home. So departinge safe wyth worthy
gratulations, ther also he purposed to
kepe those gladd dayes for the tyme of
there beinge in a strange law, and ma-
kinge

kyng and dedicatinge a pillar of prayer
in the place where they feasted, they
went their waye safe both by lande and
by sea fre & mery. And every man came
home to his house by the kinges com-
maundement, hauing greater power a-
gainst the enemies with gloze and fere,
then ever they had before, nor they wer
not let from their goodes by anye man
for al men receiued ther goodes as they
were named in the byll of atturbure, so
that whosoener had any thyng of
thers, restozed it againe, with
great feare, the bye god
finishing þ matters,
to al ther beak.
thes. þ day.
sed be god
the de.
ignorer of Israell worle
wyt bout ende.
Amen.

*

L.1.